SAMAASA KUSUMAAVALI

Sri Nadiminti Sarvamangala Pandita

Verbatim Translation and Commentary by

Tadepally Bala Subrahmanyam

समासकुसुमावळिः

श्री श्री श्री
नडिमिण्ट सर्वमङ्गळमनीषिणा
ग्रथिता

ताडेपल्लि बालसुब्रह्मण्यम्
नाम्ना आंग्लभाषायां टीकातात्पर्यविवरणैः सार्धम् प्रकटिता

HYDERABAD

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SAMAASA KUSUMAAVALI - Originally
authored by **SRI NADIMINTI SARVAMANGALA PANDITA**
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PREFACE

At the very outset, I must humbly submit to my learned readership that the present commentary on ***Samaasa Kusumaavali*** has no pretense to being an exhaustive presentation, but only a glimpse of Sanskrit compounds, for the contours of the topic were drawn by the original author himself and a commentator, however accomplished, can claim little or no liberty to transgress them.

I always held a notion that the Sandhi is a phonetic combination, whereas the ***Samaasa*** is a semantic combination. As such, any interpretation of a ***Samaasa*** presupposes also an understanding of the context in which it was used besides mastery over a rich reposirory of vocabulary. Thus, being an advanced arm of Sanskrit grammar, the ***Samaasa*** is worth studying at the fag-end of it, contrary to the prevalent practice.

The layman's use and comprehension of speech are based on anology but not on the intricate and subtle aphorisms that defeat the very purpose of grammar and call for a chain of cross references, technical prolixity and algebraic equations to explain it. I am no iconoclast, but it is time we realized that this cryptic parlance of Sanskrit grammar and dated methods of its handling might please a few pedants but finally fail to hit the target. Once into it, many end up as hardcore grammarians and cease to surge ahead as creative writers, as we can infer from a number of real-life instances.

Viewed from this standpoint, Sri Nadiminti Sarvamangala Pandita's attempt at a popular treatise on Sanskrit ***Samaasas*** deserves high tributes. He arrays a range of ***Samaasas*** in their logical order, describes each of them and exemplifies them in concise stanzas in a lucid style which are easy to commit to memory. The book has been in wide use throughout the legth and breadth of the land of Andhra for the last few centuries. It is not known why no one has sofar tried to emulate his example on other topics of grammar.

I must once again admit that my English rendition of ***Samaasa Kusumaavali*** may not be impeccable. But I pray to our Sanskrit brethren to kindly make an allowance for my failings which I would rectify if brought to my notice.

Tadepally Bala Subrahmanyam
The Commentator

Hyderabad
August, 2003.

विषयसूचिका

समासकुसुमावळिः

मङ्गळाचरणम् (INVOCATION)

श्लो. भूनायकं वा धननायकं वा
भजन् भुवं वा धनमेति लोके ।
तद्विघ्ननाथं न भजामि किन्तु
सहस्रशस्तं प्रणमामि नित्यम् ॥ 1

<u>*टीका*</u> – लोके – In the world एति – one obtains वा – either भुवम् – land वा – or धनम्– money भजन् – serving भूनायकम् – a landlord (king) वा – or धननायकम् – a rich man तत् – Therefore न भजामि – I don't serve विघ्ननाथम् – the lord of interruptions किन्तु – But प्रणमामि – I bow down तम् – to Him नित्यम् – always सहस्रशः – a thousand times.

<u>SUMMARY</u> : *The author, Sri Nadiminti Sarvamangala Pandita invokes Lord Vinayaka with this witty stanza before getting down to writing this treatise.*

One gets land if one serves the lord of the land (king). One gets money if one serves a rich man. I might perhaps meet with odds if I serve God Vinayaka, the Lord of interruptions. Therefore, I don't serve Him, but always keep praying to Him a thousand times not to interrupt my work.

ग्रन्थप्रयोजनम् (PURPOSE OF THE WORK)

श्लो. श्रीमत्पाणिनिसूत्राणि समालोच्य यथामति ।
बालव्युत्पत्तये कुर्मस्समासकुसुमावळिम् ॥ २

<u>*टीका*</u>

समालोच्य – After analysing श्रीमत्पाणिनिसूत्राणि – the formulae of the great Master PaaNini यथामति – to best of our genius. कुर्मः – we are making समासकुसुमावळिम् –a book called *Samaasa-kusumaavali* बालव्युत्पत्तये – for training the young

<u>SUMMARY</u> : We are compiling a work titled *Samaasa-kusumaavali* for training the young and ignorant of the structure of the Sanskrit *Samaasas*, after making an analytical study of the aphorisms written by the celebrated grammarian, Master PaaNini.

अथ तत्पुरुषसमासनिरूपणम्

(THE DESCRIPTION OF *TATPURUSHA SAMAASA*)

श्लो ॥ तत्पुरुषोष्टविधोभूत् प्रथमादिनञ्कृतैर्भेदैः ।
उत्तरपदजनितार्थो मुख्यस्तत्रेति पण्डितैः ख्यातः ॥ ३

<u>*टीका*</u> – तत्पुरुषः–*Tatpurusha Samaasa* अभूत्–became अष्टविधः–eightfold भेदैः–with its variants प्रथमादिनञ्कृतैः–like *Prathama Tatpurusha* and *Nanj-Tatpurusha* ख्यातः–It was told पण्डितैः–by scholars इति–that उत्तरपदजनितार्थः–the meaning of the latter word is मुख्यः–important तत्र – in that.

SUMMARY :Grammarians classified *Tatpurusha Samaasa* into 8 types. According to them, the latter (last) word in the *Samaasa* is key to determining its meaning.

प्रथमातत्पुरुषसमासः
(PRATHAMAA TATPURUSHA SAMAASA)

श्लो ॥ अमृतं योऽपिबद्दैत्य
स्तं वैकुण्ठो द्विधाच्छिनत् ।
राहुरुत्तरकायोस्य
पूर्वकायोऽभवद् ध्वजः ॥ 4

टीका - वैकुण्ठः-Sri Maha Vishnu अच्छिनत्-cut तम्-that दैत्यः - demon द्विधा-into two यः-who अपिबत्-drank अमृतम्-ambrosia अस्य-His उत्तरकायः-lower body अभवत्-became राहुः-the tail Dragon's (Raahu) अस्य-His पूर्वकायः-upper body अभवत्-be came ध्वजः- the Dragon's head (Ketu).

SUMMARY : Lord Sri Maha Vishnu bifurcated the body of the demon who drank ambrosia, gods' drink of immortality. Then the slain demon's lower body became Raahu (the Dragon's tail) and the upper one, Ketu (the Dragon's head).

उदाहरणानि (EXAMPLES)

उत्तरः कायस्य - उत्तरकायः - Body lower
पूर्वः कायस्य - पूर्वकायः - Body upper
अर्धम् पिप्पल्याः - अर्धपिप्पली - Half the *Pippala* fruit

द्वितीयातत्पुरुषसमासः
(DWITEEYAA TATPURUSHA SAMAASA)

श्लो ॥ दुःखातीतो भवत्येव यदि कृष्णाश्रितो जनः ।
अथवान्नबुभुक्षुस्सन् मुहूर्तसुखमश्नुते ॥ 5

टीका - जनः - Man भवति - is एव - surely दुःखातीतः - above misery यदि - if कृष्णाश्रितः - depended on Krishna अथवा - Otherwise अश्नुते - he gets मुहूर्तसुखम् - momentary pleasure सन् - being अन्नबुभुक्षुः - hungry of food.

SUMMERY : Man soars above misery if he depends on Sri Krishna. Otherwise, he enjoys the temporary pleasure of eating food out of hunger.

उदाहरणानि (EXAMPLES)

दुःखम् अतीतः	- दुःखातीतः	- Crossed misery
कृष्णम् श्रितः	- कृष्णाश्रितः	- Depended on Krishna
अन्नम् बुभुक्षुः	- अन्नबुभुक्षुः	- Wishing to have food
मुहूर्तम् सुखम्	- मुहूर्तसुखम्	- Pleasure for a moment
खट्वाम् आरूढः	- खट्वारूढः	- Ascended a cot

तृतीयातत्पुरुषसमासः
(TRUTEEYAA TATPURUSHA SAMAASA)

श्लो ॥ मासावरस्त्वं खलु मासपूर्व
स्त्वहं तु विद्या निपुणो नितान्तम् ।

इतीव संसद्यपि बाडबानाम्
परस्परं वाक्कलहो बभूब ॥ 6

टीका - परस्परं - Mutually वाक्कलह: - an altercation बभूव - happened बाडबानाम् - among Brahmins अपि - even संसदि - in the assembly इतीव - saying that त्वम् - you are मासावर: - junior by a month खलु - are n't you ? तु - But अहम् - I am मासपूर्व: - senior by a month अहम् - I am नितान्तम् - more विद्यानिपुण: - skillful in learning.

SUMMARY : A verbal exchange took place even in the assembly among Brahmins who said to one another, " You are junior to me by a month, are n't you ? But I am senior to you by a month and more proficient than you."

उदाहरणानि (EXAMPLES)

मासेन अवर:	- मासावर:	- Junior by a month
मासोन पूर्व:	- मासपूर्व:	- Senior by a month
विद्यया निपुण:	- विद्यानिपुण:	- An expert by education
वाचा कलह:	- वाक्कलह:	- A quarrel with words
पित्रा सदृश:	- पितृसदृश:	- Identical with father
शस्त्रेण हत:	- शस्त्रहत:	- Killed with a weapon
लोकेन पूजित:	- लोकपूजित:	- Respected by the world
ज्ञानेन हीन:	- ज्ञानहीन:	- Lacking knowledge
दारुणा शिल्पम्	- दारुशिल्पम्	- A carving with (in) wood

दधिना ओदनम्	- दध्योदनम्	- Food made with (of) curds
सुवणेन हार:	- सुवर्णहार:	- A necklace made with (of) gold
आचारेण श्लक्ष्ण:	- आचारश्लक्ष्ण:	- Sleek by habits

चतुर्थीतत्पुरुषसमासः
(CHATURTHEE TATPURUSHA SAMAASA)

श्लो ॥ गृही भूतबलिं दत्ते गोसुखं तु कृषीवलः ।
दत्ते यष्टा यूपदारु कुण्डलाष्टापदम् बुधः ॥ 7

टीका- गृही - The householder दत्ते - gives भूतबलिम् - offerings to the worldly and divine beings तु - whereas कृषीवल:- the farmer (दत्ते - gives) गोसुखम् - gives comfort to kine यष्टा - The fire-worshipper (दत्ते - gives) यूपदारु - wood for making a sacred pillar बुध: - The scholar (दत्ते - gives) कुण्डलाष्टापदम् - gold for making globular ear-rings.

SUMMARY : The householder dedicates offerings to the worldly and divine beings, while the farmer provides for the comfort of his kine. Similarly, the fire-worshipper gives the carpenter wood for making a sacred pillar, whereas the scholar gives the goldsmith gold for making globular ear-rings.

उदाहरणानि (EXAMPLES)

भूतेभ्यो बलि:	- भूतबलि:	- An offering to beings
गोभ्य: सुखम्	- गोसुखम्	- Comfort to kine

यूपाय दारु - यूपदारु - Wood for making a sacred pillar.
कुण्डलाय हिरण्यम्- कुण्डलहिरण्यम्-Gold for making globular ear-rinngs.

पञ्चमीतत्पुरुषसमासः
(PANCHAMEE TATPURUSHA SAMAASA)

श्लो ॥ पूर्वं चोरभयम् प्राप्य व्याघ्रभीतस्ततःपरम् ।
सुखापेतो जनस्सम्यगरण्ये निवसेत्कथम् ॥ 8

टीका - कथम् - How जनः - man निवसेत् - should live सम्यक् - properly अरण्ये - in the forest सुखापेतः - devoid of comfort प्राप्य - after undergoing चोरभयम्- robbers'menace पूर्वम् - first (च - and) व्याघ्रभीतः - frightened with tigers ततःपरम् - later.

SUMMARY : After facing the robbers' menace first and getting horrified with tigers next, how can the cheerless man live normally in the forest ?

उदाहरणानि (EXAMPLES)

चोराद् भयम् - चोरभयम् - A threat from thieves
व्याघ्राद् भीतः - व्याघ्रभीतः - Afraid of tigers
सुखाद् अपेतः - सुखापेतः - Bereft of comfort
वृक्षात् पतितः - वृक्षततितः - Fallen from a tree
बन्धाद् विमुक्तः - बन्धविमुक्तः - Released from bondage
कल्पनाद् अपोढः - कल्पनापोढः - Misled due to fiction

दूराद् आगतः - दूरागतः -The one who came from far
पदाद् भ्रष्ट : - पदभ्रष्टः -Fallen from his position
करात् स्रस्तम् - करस्रस्तम् -Slipped from the hand
आकाशाद् गळितम्- आकाशगळितम्-Dropped from the sky
रणात् पलायितः - रणपलायितः -One that fled a battle-field
प्रवासात् निवृत्तः - प्रवासनिवृत्तः -Back from exile
भवनात् निष्क्रान्तः - भवननिष्क्रान्तः -One that quit a building
राज्यात् निष्कासितः-राज्यनिष्कासितः-Banished from the country
तरङ्गेभ्यः अपत्रस्तः - तरङ्गापत्रस्तः -Pushed away by waves.

षष्ठीतत्पुरुषसमासः
(SHASHTEE TATPURUSHA SAMAASA)

श्लो ॥ अधिकं राजपुरुषस्सेव्यस्सर्वमहान् यतः ।
वृक्षमूलमुपाश्रित्य जपतो देवपूजकात् ॥ 9

टीका - राजपुरुषः - A man of royalty is अधिकम् - more सेव्यः - worthy of service देवपूजकात् - than a priest जपतः - who chants उपाश्रित्य - after taking shelter वृक्षमूलम् - under a tree यतः - because सर्वमहान् - he is the greatest.

SUMMARY : A man of royalty is worthier of our service than a priest who chants God's name , sitting under a tree, because the former is the greatest of all people in society.

उदाहरणानि (EXAMPLES)

राज्ञः पुरुषः - राजपुरुषः - King's man
सर्वेषाम् महत्तरः - सर्वमहान् - Great of all

वृक्षस्य मूलम् - वृक्षमूलम् - Root of a tree
देवस्य पूजकः - देवपूजकः - God's worshipper

NOTE : षष्ठीतत्पुरुषसमासः is formed in the following patterns of relation between two words.

1.General Association :
अगस्त्यभ्राता - अगस्त्यस्य भ्राता - Agastya's brother.

2.Owner AND the owned :
शिवधनुः - शिवस्य धनुः - Siva's bow.

3.Person or thing AND their attributes (qualities) :
विष्णुमहिमा - विष्णोः महिमा - Vishnu's greatness.

4.A person or thing AND their action :
गुरूपदेशः - गुरोः उपदेशः - Master's teaching.
वसन्तागमनम् - वसन्तस्य आगमनम् - The onset of spring.

5.An object AND the agent of an action upon it :
वायुभक्षकः - वायोः भक्षकः - The eater of air.

6.An object AND the act performed upon it :
अमृतपानम् - अमृतस्य पानम् - Drinking of ambrosia.

7.Persons or things AND their number :
पुत्रशतम् - पुत्राणां शतम् - One hundred of sons.

8. An object of comparision AND an adjective :

सर्वमहान् - सर्वेषाम् महत्तरः-Greater of all (Greatest among all)

सप्तमीतत्पुरुषसमासः
(SAPTAMEE TATPURUSHA SAMAASA)

श्लो ॥ प्राश्यान्नमीश्वराधीनं स्थालीपक्वं तु मानवः ।
वर्त्मन्यातपशुष्कस्सन् दानशौण्डः कथं भवेत् ॥
10

टीका - कथम् - How मानवः - man भवेत् - shall become दानशौण्डः - a great charitable person प्राश्य - after eating ईश्वराधीनम् - the providential अन्नम् - food स्थालीपक्वम् - which was cooked in an earthen pot सन् - being आतप-शुष्कः - famished in the sun वर्त्मनि - on the way तु - (पादपूरणम्)

SUMMARY : How can man be highly charitable as long as he keeps having a providential meal cooked in earthen pots and walks long distances in the scorching sun ?

उदाहरणानि (EXAMPLES)

ईश्वरे अधीनम् - ईश्वराधीनम् - Vested in God
स्थाल्याम् पक्वम् - स्थालीपक्वम् - Cooked in an earthen pot
आतपे शुष्कः - आतपशुष्कः - Dried in the sun
दाने शौण्डः - दानशौण्डः - An expert in donation
सांकाश्ये सिद्धः - सांकाश्यसिद्धः Accomplished in सांकाश्यम्
चक्रे बन्धः - चक्रबन्धः - Entanglement in a circle
विद्यायाम् प्रवीणः - विद्याप्रवीणः - Skillful in learning

धारणायाम् पटुः - धारणापटुः - Adept in memory
शास्त्रे पण्डितः - शास्त्रपण्डितः - Accomplished in sciences
शरप्रयोगे कुशलः - शरप्रयोगकुशलः - Skilled in shooting arrows
अध्ययने चपलः - अध्ययनचपलः - Fickle-minded in study
वैद्ये निपुणः - वैद्यनिपुणः - Expert in treatment
रामे भक्तिः - रामभक्तिः - Devotion towards Rama
आत्मनि प्रत्ययः - आत्मप्रत्ययः - Confidence in oneself
अरण्ये पादपाः - अरण्यपादपाः - Trees in a forest

नञ्तत्पुरुषसमासः
(NANJ- TATPURUSHA SAMAASA)

श्लो ॥ अज्ञानात् पापमाप्नोति पापादब्राह्मणो भवेत्।
तस्मादिच्छन्ति तत्त्यक्तुमभवायैव पण्डिताः ॥

टीका - आप्नोति - Man gets पापम् - sin अज्ञानात् - because of ignorance भवेत् - He becomes अब्राह्मणः - far from *Para-brahman* पापात् - because of sin तस्मात् - Therefore एव - only पण्डिताः - scholars इच्छन्ति - want त्यक्तुम् - to give up तत् - that अभवाय - for the sake of salvation.

SUMMARY : Man incurs sin on account of his ignorance. Sin distances him from the Absolute Universal Soul. It is for this reason that philosophers abstain from sinful behaviour

उदाहरणानि (EXAMPLES)

न ज्ञानम्	- अज्ञानम्	-Not knowledge (ignorance)
न ब्राह्मणः	- अब्राह्मणः	-Not a Brahmin (a non -Brahmin)
न भवः	- अभवः	-No birth (salvation)
न पवित्रम्	- अपवित्रम्	-Not holy (unholy)
न विद्या	- अविद्या	-Not knowledge (ignorance)
न आत्मा	- अनात्मा	-Not soul (non-soul)
न आवश्यकम्	- अनावश्यकम्	-Not necessary(unnecessary)
न मेध्यम्	- अमेध्यम्	-Not holy (unholy)
न मोघम्	- अमोघम्	-Not in vain (potential)
न शान्तिः	- अशान्तिः	-Not peace (distress)
न सामान्यम्	- असामान्यम्	-Not ordinary (extraordi nary)
न साधारणम्	- असाधारणम्	-Not ordinary (extraordi nary)
न चञ्चलम्	- अचञ्चलम्	-Not fickle (stable)
न स्थिरम्	- अस्थिरम्	-Not stable (unstable)
न शक्तिः	- अशक्तिः	-No ability (disability)

Thus, नञ्तत्पुरुषसमासः helps us make artificial antonyms out of nouns by prefixing अ or अन् to a given noun. The following are, however, *Bahuvrihis* and should not be mistaken for नञ्तत्पुरुषसमासाः
अकारणम् , अनन्तः , अपारम् , अपुत्रः , अनपत्यः अनाथः , अवाक् etc.

अथ कर्मधारयसमासनिरूपणम्
(THE DESCRIPTION OF *KARMA - DHAARAYA SAMAASA*)

श्लो ॥ कविभिस्सप्तविधः स्या
दित्येवं कर्मधारयः कथितः ।
तत्पुरुषान्तर्भावात्
तद्वत्प्राधान्यमीरितं चास्य ॥ 12

टीका - कथितः -It was told कविभिः -by scholars इति - that कर्मधारयः - *Karmadhaaraya Samaasa* स्यात् - shall be सप्त विधः - sevenfold एवम् - like this ; तत्पुरुषान्तर्भावात् - Being a part of the *Tatpurushas* तद्वत् -similar प्राधान्यम् -significance ईरितम् - was stated अस्य - for this च - also.

SUMMARY : Scholars classified *Karmadhaaraya* into seven types. Being integral to the *Tatpurusha* category, significance is attached to the latter (last) word again just like *Tatpurushas*.

श्लो ॥ विशेषणम् पूर्वपदे विशेष्यं
तथोभयत्रापि विशेषणं च ।
यस्योपमानम् परतस्तदादौ
सम्भावना चाऽप्यवधारणा च ॥ 13

टीका - *Karmadhaaraya* is the kind of compound यस्य - to which some times विशेषणम् - the adjective is पूर्वपदे - in

the first word च - and some times विशेष्यम् - noun is पूर्व - पदे - in the first word च -and तथा - similarly विशेषणम् - the adjective is उभयत्र - in both words अपि - too तथा-similarly उपमानम् - The means of comparision is तदादौ - in the begi - nning of the compound च-and उपमानम्- the means of com- parision is परतः-in the latter word च-and अपि - also सम्भा- वना - *Saambhaavanaa Poorvapada Karmadhaaraya Samaasa* च - and अवधारणा - *Avadhaaranaa Poorvapada Karmadhaaraya Samaasa* (are there).

SUMMARY :
(i) In one variety of *Karmadhaaraya*, an adjective comes first and a noun next.*(Viseshana Poorvapada Karmadhaa-raya)*
(ii) In another, it is *vice versa.(Viseshya Poorvapada Karmadhaaraya)*
(iii) Some times, both the words in the compound may be adjectives or past participles.*(Viseshana Ubhayapada Karmadhaaraya)*
(iv) Similarly, some times, a means of comparision comes first and a common quality next. *(Upamaana Poorvapada Karmadhaaraya)*
(v) Some times a noun comes first and the means of comparision next.*(Upamaana Uttarapada Karmadharaya)*

Lastly, there are 2 more varieties of *Karmadhaaraya*, viz.,

(vi) *Sambhaavanaa Poorvapada Karmadhaaraya* and
(vii) *Avadhaaranaa Poorvapada Karmadhaaraya.*

विशेषणपूर्वपदकर्मधारयसमासः
(VISESHANA POORVAPADA KARMADHAARAYA SAMAASA)

श्लो ॥ नीलोत्पलोनि नारीणां नयनानीव रेजिरे ।
कम्पितान्यल्पवातेन सत्सरस्सु स्थितान्यहो ॥ 14

टीका – अहो – What a surprise ! नीलोत्पलानि – the black lilies स्थितानि – which existed सत् सरस्सु – in good lakes रेजिरे – shone इव – like नारीणाम् – women's नयनानि – eyes कम्पितानि – being shaken अल्पवातेन – by a little wind.

SUMMARY : What a spectacle to behold ! The black lilies in beautiful lakes swung like women's eyes, as they were swayed by a gentle breeze.

उदाहरणानि (EXAMPLES)

नीलानि च तानि उत्पलानि च	– नीलोत्पलानि	– Black lilies
अल्पश्च असौ वातश्च	– अल्पवातः	– Gentle breeze
सन्ति च तानि सरांसि च	– सत्सरांसि	– Nice lakes
दिव्यं च तत् सुखं च	– दिव्यसुखम्	– Divine bliss
निर्जीवा च सा प्रतिमा च	– निर्जीवप्रतिमा	– Lifeless idol
तप्तं च तत् काञ्चनं च	– तप्तकाञ्चनम्	– Heated gold
महांश्च असौ राजा च	– महाराज	– Great king

विशेषणोत्तरपदकर्मधारयसमासः
(VISESHANA UTTARAPADA KARMADHAARAYA SAMAASA)

श्लो ॥ उद्वीक्ष्य यस्य मातङ्गान् घना इति मनीषया ।
मयूरव्यंसका हृष्टा ननृतुस्तं नृपम् भजे ॥
15

टीका – भजे – I serve तम् – that नृपम् – king उद्वीक्ष्य – after seeing यस्य – whose मातङ्गान्–elephants हृष्टाः–the delighted मयूरव्यंसकाः – wild peacocks ननृतुः – danced मनीषया –with a thought इति – that घनाः – they are clouds.

SUMMARY : I serve that king , having seen whose eleph-ants, wild peacocks danced in joy with an illusion of clouds.

उदाहरणानि (EXAMPLES)

मयूराश्च ते व्यंसराश्च	– मयूरव्यंसकाः	– Peacocks wild
वैयाकरणश्च असौ खसूचिश्च	– वैयाकरणखसूचिः	– Grammarian foolish
राजा च असौ हतकश्च	– राजहतकः	– King wretched.

विशेषणोभयपदकर्मधारयसमासः
(VISESHANA UBHAYAPADA KARMADHAARAYA SAMAASA)

श्लो ॥ पुंसां स्नातानुलिप्तानामन्नम् भोज्योष्णमेव हि ।
पथ्यमित्यब्रवीद्वैद्यश्शास्त्रे निश्चप्रचं वचः ॥
16

टीका – वैद्यः – The doctor अब्रवीत् – said वचः – a word निश्चप्रचम् – which was decided and researched शास्त्रे – in the

science इति - that एव - only भोज्योष्णम् - an eatable and hot अन्नम् - food is हि - in deed पथ्यम् - the proper diet पुंसाम् - for the men स्नातानुलिप्तानाम् - who are bathed and smeared.

SUMMARY : The physician tendered a well-researched and correct advice that an eatably hot meal is the right diet for the men who bathed and smeared themselves with sandal paste.

उदाहरणानि (EXAMPLES)

स्नाताश्च ते अनुलिप्ताश्च - स्नातानुलिप्ताः - Bathed and smeared
भोज्यं च तद् उष्णं च - भोज्योष्णम् - Eatable and hot
निश्चितं च तत् प्रचितं च - निश्चिप्रचम् - Decided and researched.
अमलं च तत् शीतलं च - अमलशीतलम्- Pure and cool

उपमानोत्तरपदकर्मधारयसमासः
(UPAMAANA UTTARAPADA KARMADHAARAYA SAMAASA)

श्लो ॥ रामोऽयम् पुरुषव्याघ्रः संवृतः कपिकुञ्जरैः ।
हनिष्यति बलाद्युद्धे रावणं राक्षसर्षभम् ॥
17

टीका - अयम् - This पुरुषव्याघ्रः - tiger-like man रामः - Sri Rama संवृतः - who was surrounded कपिकुञ्जरैः - by elephant-like monkeys हनिष्यति - will kill रावणम् - Raavana राक्षसर्षभम् - who is a bull-like demon बलात् - with strength.

युद्धे - in a war.

SUMMARY : This tiger of a man, Sri Rama followed by elephant-like apes, will kill the bull-like demon Raavana in a war.

उदाहरणानि (EXAMPLES)

पुरुषो व्याघ्र इव — पुरुषव्याघ्रः — -Man, tiger-like
कपयः कुञ्जरा इव — कपिकुञ्जराः — -Apes, elephant-like
राक्षसः ऋषभ इव — राक्षसर्षभः — -Demon, bull-like
मुखं चन्द्र इव — मुखचन्द्रः — -Face, Moon-like
करे कमल इव — करकमले — -Hands, lotus-like

उपमानपूर्वपदकर्मधारयसमासः
(UPAMAANA POORVAPADA KARMADHAARAYA SAMAASA)

श्लो ॥ कौमुदीविशदा भाति या वाणी रतिसुन्दरी ।
लतातन्वी सदा दद्यात्सा द्राक्षामधुरां गिरम् ॥
18

टीका - सा - That वाणी - Goddess Sarawati Devi या - who is रतिसुन्दरी - beautiful like Rati Devi (च - oand) लतातन्वी - slim like a creeper (च - and या - who) भाति - shines कौमुदीविशदा - whitely like moonlight सदा - always दद्यात् - should give गिरम् - speech द्राक्षामधुराम् -which is sweet like grapes.

SUMMARY : Goddess Saraswati Devi who is white like moonlight, beautiful like Rati Devi and slim like a creeper and shall bestow upon us a kind of speech which feels

sweet as grapes.

उदाहरणानि (EXAMPLES)

कौमुदी इव विशदा	कौमुदीविशदा	White like moonlight
रतिः इव सुन्दरी	रतिसुन्दरी	Beautiful like Rati
लता इव तन्वी	लतातन्वी	Slim like a creeper
द्राक्षा इव मधुरा	द्राक्षामधुरा	Sweet like grapes
घन इव श्यामः	घनश्यामः	Dark like a cloud
कुसुममवि पेशलम्	कसुमपेशलम्	Tender like a flower
सिन्धुः इव गभीरम्	सिन्धुगभीरम्	Deep like the sea
मेरुनग इव धीरः	मेरुनगधीरः	Stable likeMt.Meru
प्रळय इव भीकरम्	प्रळयभीकरम्	Horrible like deluge
हिममिव शीतलम्	हिमशीतलम्	Cold like snow.

सम्भावनापूर्वपदकर्मधारयसमासः
(SAMBHAAVANAA POORVAPADA KARMADHAARAYA SAMAASA)

श्लो ।। तमालवृक्षैः परितस्संवृतो विन्ध्यपर्वतः ।
बम्भरैस्सकलैर्दृष्टो दूराद्गजमनीषया ।। 19

<u>*टीका*</u> - विन्ध्यपर्वतः - The Vindhya mountain संवृतः - which was covered परितः - all over तमालवृक्षैः - with Tamaala trees दृष्टः - was seen दूरात् -from a distance सकलैः- by all बम्भरैः- honey-bees गजमनीषया - with an illusion of elephants.

<u>SUMMARY</u> : When honeybees saw the Vindhya mountain from a distance , they mistook it for an elephant, because it was covered all over with the *Tamâla* trees of dark trunks.

उदाहरणानि (EXAMPLES)

तमाला इति वृक्षाः	- तमालवृक्षाः -	The trees called *Tamaalas*
विन्ध्य इति पर्वतः	- विन्ध्यपर्वतः	A mountain called the Vindhya
गज इति मनीषा	- गजमनीषा -	An illusion of the elephant
मेघ इति छलम्	- मेघच्छलम् -	Beguiling as a cloud
गङ्गा इति नदी	- गङ्गानदी -	A river called the Ganges
कोसल इति देशः	- कोसलदेशः-	A country called Kosala
नल इति महाराजः	- नलमहाराजः-	An emperor called Nala
भागवतमिति पुराणम्	- भागवतपुराणम्	A work of mythology call-ed the *Bhaagavatam*
बुध इति ग्रहः	- बुधग्रहः -	A planet called Mercury
जम्बूः इति द्वीपम्	- जम्बूद्वीपम्	A continent called Asia

अवधारणापूर्वपदकर्मधारयसमासः
(AVADHAARANAA POORVAPADA KARMADHAARAYA SAMAASA)

श्लो ।। मनीषासलिलैर्युक्तिरत्नैर्वाक्कल्पनोर्मिभिः ।
यशस्सरिद्भिस्सम्पन्नो भात्ययं कविसागरः ।।
20

<u>*टीका*</u> - अयम् -This कविसागरः- ocean of poets भाति - shines सम्पन्नः - enriched मनीषासलिलैः- with the waters of thoughts युक्तिरत्नैः-with the gems of puns वाक् कल्पना ऊर्मिभिः- with the waves of verbal imageries (च-and) यशःसरिद्भिः - with the rivers of credits.

SUMMARY : This ocean of poets shines enriched with the waters of thoughts, the gems of puns, the waves of verbal imageries and the rivers of credits.

उदाहरणानि (EXAMPLES)

मनीषा एव सलिलानि	- मनीषासलिलानि	- Thoughts themselves as waters
युक्तय एव रत्नानि	- युक्तिरत्नानि	- Puns themselves as gems
वाचा कल्पना एव ऊर्मय:	- वाक्कल्पनोर्मय:	- Verbal imageries themselves as waves
यशांसि एव सरित:	- यशस्सरित:	- Credits themselves as rivers.

अथ द्विगुसमासनिरूपणम्
(THE DEFINITION OF *DWIGU SAMAASA*)

श्लो ॥ स चैकवद्भाव्यनेकवद्भावीति द्विधा द्विगुः ।
कर्मधारय एवास्याप्यन्तर्भावो बुधैर्मतः ॥ 21

टीका - स: - That द्विगु: - *Dwigu Samaasa* is द्विधा-two-fold इति - as एकवद्भावी - *Ékavad-bhâvi* च - and अनेकवद्भावी - *Anêkavad-bhâvi* अपि - Even अस्य - its अन्तर्भाव: - integration is मत: - considered बुधै: - by scholars कर्म-धारये - to be in *Karmadhâraya* एव - only.

SUMMARY : Scholars classify *Dwigu Samaasa* into two types. One is *Ékavad-bhâvi* and the other is *Anêkavad-bhâvi*. According to them, it is just a variant of *Karmadhâraya.*

एकवद्भावीद्विगुः
(EKAVAD-BHAAVI DWIGU SAMAASA)

श्लो ॥ पञ्चवट्या समं क्षेत्रं त्रिलोक्यां नहि विद्यते ।
तत्र पञ्चगवं दत्त्वा जनः श्रेष्ठपदं व्रजेत् ॥
22

टीका - क्षेत्रम् - A pilgrimage centre समम् - equal पञ्चवट्या - to Panchavati नहि विद्यते - does not exist त्रिलोक्याम् - in the threesome of the worlds जन: -Man व्रजेत् - goes श्रेष्ठ-पदम् - to the best place (world) दत्त्वा - after giving पञ्चगवम् - a fivesome of kine तत्र - there.

SUMMARY : A pilgrimage centre like Panchavati can not at all be found in the three worlds combined, because man can attain the best world hereafter if he donates five kine at Panchavati.

उदाहरणानि (EXAMPLES)

पञ्चानां वटानां समाहार:	- पञ्चवटी	-A group of 5 trees
त्रयाणां लोकानां समाहार:	- त्रिलोकी	-A group of 3 worlds
पञ्चानां गवानां समाहार:	- पञ्चगवम्	-A group of 3 kine
त्रयाणाम् भुवनानां समाहार:	- त्रिभुवनम्	-A group of 3 worlds

अनेकवद्भावीद्विगुः
(ANEKAVAD-BHAAVI DWIGU SAMAASA)

**श्लो ॥ युद्धेषु विबुधास्सर्वे बाडबाश्चाऽध्वरेष्वपि ।
गायन्ति यं कार्यसिद्ध्यै भजे षाण्मातुरम् मुदा ॥ 23**

<u>टीका</u> - भजे - I worship षाण्मातुरम् - the God having six mothers, Sri Kumaara Swaami मुदा - with pleasure यम् - about whom सर्वे - all विबुधा : - gods गायन्ति - sing युद्धेषु - in wars च - and यम् - about whom अपि - even बाडबा:- Brahmins - गायन्ति - sing अध्वरेषु - in fire-worships कार्यसिद्ध्यै - for success in their works.

<u>SUMMARY</u> : I gladly worship Sri Kumaara Swaami, in praise of whom, gods and Brahmins sing during their wars and fire-worships respectively for success.

उदाहरणानि (EXAMPLES)

षण्णाम् मातृणाम् अपत्यम् पुमान् - षाण्मातुरः	- The male offspring of six mothers
अष्टसु कपालेषु संस्कृतः पुरोडाशः - अष्टाकपालः	- The priests' share of the food-offerings cooked in 8 vessels.

अथ बहुव्रीहिसमासनिरूपणम्
(DESCRIPTION OF *BAHUVREEHI SAMAASA*)

**श्लो ॥ सप्तभिराख्याभिर्वा विख्यातो यस्स वै बहुव्रीहिः
अन्यपदार्थो मुख्यः कथितो विबुधैर्बहुव्रीहौ ॥24**

<u>टीका</u> - बहुव्रीहिः - *Bahuvreehi Samaasa* is वै - in deed सः - that यः - which is विख्यातः - well-known सप्तभिः - with seven आख्याभिः - names अन्यपदार्थः - An external word or its meaning is कथितः - described विबुधैः - by scholars मुख्यः - to be important बहुव्रीहौ - in *Bahuvreehi Samaasa.*

<u>SUMMARY</u> : *Bahuvreehi Samaasa* is well-known by its 7 variants. According to scholars, An object or person external to the meaning of the compounded words is important in this.

*<u>Explanation</u> : **Bahuvreehi Samaasa** is basically of adjectival nature, though, at times, its both components are nouns. Therefore, it assumes the gender, number and case of the noun which it describes, as characteristic of all other Sanskrit adjectives. That's why the words in **Bahuvreehi** do not describe themselves, but an unspecified person or object. An analysis of the most popular variant of **Bahuvreehi** reveals 3 types of structures in it. They are : (1) Adjective and noun. e.g. निर्मलात्मा - निर्मलम् आत्मा यस्य सः (2) Past Participle and noun. e.g. कृतनिश्चयः-कृतः निश्चयः येन सः (3) Noun and another noun. e.g. (i) अजिनाम्बरः - अजिनम् अम्बरं यस्य सः (ii) चक्रपाणिः - चक्रम् पाणौ यस्य सः (iii) शूलहस्तः - शूलं हस्ते यस्य सः*

श्लो ॥ द्वाभ्याम् पदाभ्याम् बहुभिः पदैर्वा

संख्योभयोस्सा पदयोः पदाग्रे ।
यस्या भवेत्पूर्वपदे सहश्च
दिगन्तराळव्यतिहारलक्ष्मा ॥ 25

टीका - सा - That *Bahuvreehi* भवेत् - shall be द्वाभ्याम् - with two पदाभ्याम् - words वा - or बहुभिः - many पदैः - words वा - or संख्या - a number भवेत् - shall be उभयोः - in both पदयोः - words वा - or पदाग्रे - in the first word वा - or सहः - the word *Saha* भवेत् - shall be पूर्वपदे - in the first word च - Also सा - that *Bahuvreehi* is दिगन्तराळव्यतिहारलक्ष्मा - named *Digantaraala -lakshana-Bahuvreehi* and *Vyatihaara-lakshana- Bahuvreehi.*

SUMMARY : This stanza classifies *Bahuvreehi* into seven types. They are :

1. ***Dwipada Bahuvreehi :*** formed with two components.
2. ***Bahupada Bahuvreehi :*** formed with more than two.
3. ***Sankhyobhaya-pada -Bahuvreehi :*** formed with two numeric terms.
4. ***Sankhyottara-pada-Bahuvreehi :*** formed with a numeric term as the second component.
5. ***Saha-poorvapada-Bahuvreehi :*** formed with the word *Saha* as the first component.
6. ***Digantaraala -lakshana-Bahuvreehi :*** formed with terms of directions in both components.
7. ***Vyatihaara-lakshana-Bahuvreehi :*** formed with some means of work in both components.

द्विपदबहुव्रीहिसमासः
(DWIPADA-BAHUVREEHI SAMAASA)

श्लो ॥ प्राप्ताग्निमेवमिषुमूढरथानथाश्वां
स्तूणीरमुद्धतशरं च वहन् जवेन ।
रुद्रोपि वीरपुरुषास्स पुरो बिभेद
देवैश्च दत्तपशुरेव महाबलस्सन् ॥ 26

टीका - सन् - Being महाबलः - the God of the greatest strength सः - that रुद्रः - Siva एव - himself दत्तपशुः - to him a beast was given देवैः - by gods बिभेद - destroyed पुरः - the cities वीरपुरुषाः - having valiant men in them जवेन - with rapidity वहन् - carrying इषुम् - a bow प्राप्ताग्निम् - which fire possessed च - and अथ - later तूणीरम् -a quiver उद्धतशरम् - from which arrows were taken out अपि - and also वहन्- driving अश्वान् - the horses ऊढरथान् - which drew his chariot एवम् - like this.

SUMMARY : Being the God of the greatest strength, Lord Siva was prayed to by all other gods who made to him an offering of a beast. At their prayer, Siva himself held a bow possessed by Fire-god, drove his chariot to *Tripuras* (three cities of demons), took out his arrows and destroyed the cities with ease.

उदाहरणानि (EXAMPLES)

प्राप्तः अग्निः यम् सः - प्राप्ताग्निः - The thing ***which*** fire neared

ऊढो रथो यैस्ते — ऊढरथः – Those *by* which a chariot was drawn.

दत्तः पशुः यस्मै सः — दत्तपशुः – The one *to* whom a beast was given.

उद्धृताः शराः यस्मात् सः — उद्धृतशरः The thing *from* which arrows were taken out.

महद् बलं यस्य.सः — महाबलः – The one *whose* is the greatest strength.

वीराः पुरुषाः यासु ताः — वीरपुरुषाः– The cities *in* which exist valiant men.

बहुपदबहुव्रीहिसमासः
(BAHUPADA-BAHUVREEHI SAMAASA)

श्लो॥ नीलोज्ज्वलवपुः पातु श्रीमत्पीताम्बरो हरिः ।
यस्य प्रसादात्कुब्जाभूद्दिव्यसुन्दरविग्रहा ॥ 27

<u>*टीका*</u> - हरिः - Lord Sri Krishna नीलोज्ज्वलवपुः - having dark and resplendent body श्रीमत् पीताम्बरः - dressed in rich and yellow clothes पातु - may save (us) प्रसादात् - by the grace यस्य - of whom कुब्जा - a hunchback अभूत् - became दिव्यसुन्दर-विग्रहा - a woman of divine and beautiful appearance.

<u>SUMMARY</u> : May Lord Sri Krishna of dark and effulgent body, clad in rich silk save us. Even an ugly hunchback woman turned a divine beauty by His grace.

उदाहरणानि (EXAMPLES)

नीलम् उज्ज्वलं च वपुः यस्य सः - नीलोज्ज्वलवपुः
The one *having* dark and beautiful body.

श्रीमत् पीतं च अम्बरं यस्य सः - श्रीमत्पीताम्बरः
The one having a rich and yellow clothing.

दिव्यः सुन्दरश्च विग्रहः यस्याः सा - दिव्यसुन्दरविग्रहा
The woman having a divine and beautiful appearance.

सङ्ख्योभयपदबहुव्रीहिसमासः
(SANKHYOBHAYA-PADA-BAHUVREEHI SAMAASA)

श्लो॥ काननेऽस्मिन्नहो राजन् द्वित्रैरायासिता जनैः ।
लभ्यन्ते पञ्चषा नागा इत्यूचुर्बलिनः प्रभुम् ॥
28

<u>*टीका*</u> - बलिनः - Stalwarts ऊचुः - told प्रभुम् - the king इति - like this अहो राजन् - O King ! पञ्चषाः - five or six नागाः - elephants लभ्यन्ते - are found अस्मिन् - in this कानने - forest आयासिताः - being troubled द्वित्रैः - by two or three जनैः - people.

<u>SUMMARY</u> : Stalwarts told the king, "Your Majesty! Five or six elephants can be captured in this forest, that too after having a tough time in the hands of 2 or 3 elephant-trappers.

उदाहरणानि (EXAMPLES)

द्वौ वा त्रयो वा	- द्वित्राः	- Two or three
त्रयो वा चत्वारो वा	- त्रिचतुराः	- Three or four
पञ्च वा षड् वा	- पञ्चषाः	- Five or six

सङ्ख्योत्तरपदबहुव्रीहिसमासः

(SANKHYOTTARA-PADA-BAHUVREEHI SAMAASA)

श्लो ॥ ब्रह्माणः कति वा रुद्रा वदन्तमिति सङ्ख्यया ।
कुशलस्त्वेकया युक्त्या वदेदुपदशा इति ॥ 29

<u>*टीका*</u> - एकया - With a युक्त्या - clever सङ्ख्यया - number कुशलः - a wise man वदेत् - should answer इति - saying उपदशाः - nearly ten वदन्तम् - to the one who asks इति -that कति - howmany are ब्रह्माणः - Brahmas ? वा - or कति- howmany are रुद्राः - Rudras ?

<u>SUMMARY</u> : A wise man should answer " Nearly ten " in one single clever expression to the one who asks him about the number of Brahmas and Rudras (because Brahmas are nine and Rudras, eleven).

उदाहरणानि (EXAMPLES)

दशानां समीपे ये सन्ति ते - उपदशाः - Nearly ten.
Well on this, one can also model structures such as उपविंशाः उपत्रिंशाः उपशताः- उपसहस्राः - उपायुताः - उपलक्षाः etc.

सहपूर्वपदबहुव्रीहिसमासः

(SAHA-POORVAPADA-BAHUVREEHI SAMAASA)

श्लो ॥ सकळास्सहसन्तानास्सकला अपि बाडबाः ।
प्रोचुः स्वस्ति महीपाय सहपुत्राय सन्ततम् ॥ 30

<u>*टीका*</u> - सकलाः - All बाडबाः - the Brahmins सकळाः - who were skilful in arts अपि - and सहसन्तानाः - accompanied by children सन्ततम् - always प्रोचुः - said स्वस्ति - *Swasti* महीपाय - to the king सहपुत्राय - accompanied by sons.

<u>SUMMARY</u> : All the educated Brahmins, along with their sons, always used to bless the king who was accompanied by his sons.

उदाहरणानि (EXAMPLES)

कळाभिः सह वर्तन्त इति - सकळाः	- Those with arts
सन्तानैः सह वर्तन्त इति - सहसन्तानाः	- Those with children
पुत्रेण सह वर्तत इति - सहपुत्रः	- The one with a son.

दिगन्तराळलक्षणबहुव्रीहिसमासः

(DIGANTARAALA - LAKSHANA BAHUVREEHI SAMAASA)

श्लो ॥ विद्युदुत्तरपूर्वायाममोघो मारुतोऽथ वा ।
यदि दक्षिणपूर्वायां वृष्टिर्नैव भवेत्तदा ॥ 31

टीका – यदि – If विद्युत् – lightning is उत्तरपूर्वायाम् – in the Northeast अथवा – or अमोघ: – strong मारुत: – wind is दक्षिणपूर्वायाम् – in the Southeast तदा – then वृष्टि: – rain न भवेत् – will not occur एव –at all.

SUMMARY : It would not rain at all if there is lightning in the Northeast or a strong wind in the Southeast.

उदाहरणानि (EXAMPLES)

उत्तरस्याश्च पूर्वस्याश्च दिशो: यद् अन्तराळं सा – उत्तरपूर्वा
The corner between the North and the East.

दक्षिणस्याश्च पूर्वस्याश्च दिशो: यद् अन्तराळं सा – दक्षिणपूर्वा
The corner between the South and the East.

व्यतिहारलक्षणबहुव्रीहिसमास:
(VYATIHAARA - LAKSHANA BAHUVREEHI SAMAASA)

श्लो ॥ बाहूबाहवि केषाञ्चिन्मुष्टीमुष्ट्यद्भुतं तथा ।
केशाकेश्यभवद्युद्धं वानराणां च रक्षसाम् ॥ 32

टीका – अद्भुतम् – A marvellous युद्धम् – fighting अभवत् – happened केषाञ्चित् – between some वानराणाम् च रक्षसाम् – of the monkeys and demons बाहूबाहवि – with one another's arms तथा – Similarly मुष्टीमुष्टि – with one another's fists केषाञ्चित् – among some तथा–Similarly केशाकेशि–with one another's hair केषाञ्चित् – among some

SUMMARY : A fantastic battle was fought between apes and demons, with some of them wrestling, some others boxing and some gripping the enemies' hair.

उदाहरणानि (EXAMPLES)

बाहुभिर्बाहुभिश्च गृहीत्वा इदं युद्धम् प्रवृत्तम् – बाहूबाहवि
A battle fought, grappling with each other's arms.

मुष्टिभिर्मुष्टिभिश्च प्रहृत्य इदं युद्धम् प्रवृत्तम् – मुष्टीमुष्टि
A battle fought, punching each other with fists.

केशेषु केशेषु च गृहीत्वा इदं युद्धम् प्रवृत्तम् – केशाकेशि
A battle fought, gripping each other's hair.

अथ अव्ययीभावसमासनिरूपणम्
(DESCRIPTION OF *AVYAYEE - BHAAVA SAMAASA*)

श्लो ॥ यस्याऽभवत्पूर्वपदेऽव्ययस्य
नाम्नो विधानाद् द्विविधं च लक्ष्म ।
पूर्व: पदार्थोऽपि च यत्र मुख्य
स्तमव्ययीभावमुदाहराम: ॥ 33

टीका – उदाहराम: – We mention तम् – that *Samaasa* अव्ययीभावम् – as *Avyayee-bhaava Samaasa* यस्य – for which लक्ष्म – the principle is द्विविधम् – twofold विधानात् – by way of the placement अव्ययस्य – of the adverb च – and नाम्न: – the noun

even पूर्व:पदार्थ:- the meaning of the first component is मुख्य: - important.

SUMMARY : *Avyayee-bhaava Samaasa* is of two types, one of which has an adverb as first component and is known as *Avyaya-poorva-pada-avyayee-bhaava-samaasa.* The second has a noun as the first component and is known as *Naama-poorva-pada-avyayee-bhaava-samaasa.* The first component is as vital as the second to determine the meaning in both the types.

अव्ययपूर्वपदाव्ययीभावसमासः
(AVYAYA-POORVAPADA-AVYAYEE-BHAAVA SAMAASAA)

श्लो ॥ भो राजन् प्रत्यहम् भूयाद्यथाशक्त्यधिबाडबम् ।
भक्तिस्तयास्तु सम्भद्रं निष्पापमुपलोचनम् ॥ 34

टीका - भो: राजन् - O King ! प्रत्यहम् - Every day भक्ति: - devotion or piety भूयात् - should be यथाशक्ति - to one's best अधिबाडबम् - towards Brahmins तया - Because of that सम्भद्रम् - plenty of favourable things च - and निष्पापम् - dis-appearance of sin अस्तु - may happen उपलोचनम् - in sight.

SUMMARY : Your Majesty ! Plenty of favourable things happen and sins disappear, even as one looks on, if one shows devotion to Brahmins to the best of one's ability every day.

उदाहरणानि (EXAMPLES)

अहन्यहनि	- प्रत्यहम्	- Every day
शक्तिमनतिक्रम्य	- यथाशक्ति	- Not exceeding one's capacity
बाडबेषु अधिकृत्य	- अधिबाडबम्	- Towards Brahmins
भद्राणां समृद्धिः	- सम्भद्रम्	- Abundance of favourable things
पापनामभाव:	- निष्पापम्	- Absence of sins
लोचनयोस्समीपे	- उपलोचनम्	- Near one's eyes.

नामपूर्वपदाव्ययीभावसमासः
(NAAMA-POORVAPADA-AVYAYEE-BHAAVA SAMAASAA)

श्लो ॥ स्वस्यापि भोजने यस्य सूपप्रति न युज्यते ।
शाकप्रति वान्येभ्यःकथं दास्यति स प्रभुः ॥ 35

टीका - कथम् - How स: - that प्रभु: - king अपि - even स्वस्य भोजने - in the own meal यस्य - of whom सूपप्रति - a little grams वा - or शाकप्रति - a little curry न युज्यते - is not mixed दास्यति - will give अन्येभ्य: - to others ?

SUMMARY : What can a king donate to others if he himself eats a meal devoid of a little grams or curry ?

उदाहरणानि (EXAMPLES)

सूपस्य लेश:	- सूपप्रति	- A little of grams

शाकस्य लेशः - शाकप्रति - A little of curry

अथ द्वन्द्वसमासनिरूपणम्
(DESCRIPTION OF *DWANDWA SAMAASA*)

श्लो ॥ अस्मिन् समासे प्राधान्यमुभयोः स्यात्पदार्थयोः ।
सहि द्वन्द्वश्चतुर्था स्याद्बुधैरिति विनिश्चितः
36

<u>टीका</u> - प्राधान्यम् - Importance स्यात् - shall be उभयोः पदार्थयोः - to the meaning of both components अस्मिन्-in this *(Dwandwa)* समासे - *Samaasa* विनिश्चितः - It was decided बुधैः - by scholars इति - that सः - such द्वन्द्वः- *Dwandwa Samaasa* स्यात् - shall be चतुर्था - fourfold हि - indeed.

<u>SUMMARY</u> : Both the compounding words have equal importance in *Dwandwa Samaasa*. According to scholars, it has four variants.

श्लो ॥ इतरेतरयोगाख्यस्समाहाराह्वयस्तथा ।
द्वाभ्याम् पदाभ्याम् बहुभिरुभौ चेति चतुर्विधः ॥
37

<u>टीका</u> - इतरेतरयोगाख्यः - The compound named *Itaretara-yoga-dwandwa* तथा - similarly समाहाराह्वयः - the compound named *Samaahaara -dwandwa* च - and उभौ - both are चतुर्विधः - fourfold द्वाभ्याम् - with two पदाभ्याम् - words च - and बहुभिः - with many पदाभ्याम् - words इति - like this.

<u>SUMMARY</u> : *Dwandwa Samaasa* has a couple of principal variants, of each of which is again twofold, being formed with a combination of two components or that of many compo. nents, thus bringing the total number of variants to four.

They are known by the following names in Sanskrit.
1) द्विपदेतरेतरयोगद्वन्द्वसमासः 2) बहुपदेतरेतरयोगद्वन्द्वसमासः
3) द्विपदसमाहारद्वन्द्वसमासः 4) बहुपदसमाहारद्वन्द्वसमासः

द्विपदेतरेतरयोगद्वन्द्वसमासः
(DWIPADETARETARA-YOGA-DWANDWA SAMAASA)

श्लो ॥ ययोर्बलेन नमितौ निहतौ कंसरावणौ ।
सूर्याचन्द्रमसोर्वंश्यौ रामकृष्णावहम् भजे ॥ 38

<u>टीका</u> - अहम् - I भजे - worship रामकृष्णौ - Sri Raama and Sri Krishna वंश्यौ - who were the descendants सूर्याचन्द्रमसोः- of the Sun-god and the Moon-god बलेन - with the strength ययोः - of whom कंसरावणौ - Raavana and Kamsa नमितौ - were subdued च - and निहतौ - killed.

<u>SUMMARY</u> : I worship Lord Sri Raama and Lord Sri Krishna who were born in the lineage of the Sun and Moon respectively and whose might killed the demons, Raavana and Kamsa.

Explanation : चार्थे द्वन्द्वः *- When two nouns governed by the same verb in a sentence are joined as a single word, they are joined in the sense of "and" This variant of* Dwandwa *seeks to combine two gods, persons, animals, or objects belonging to different genders, numbers and times. But they must be*

governed by the same verb in the sentence.

उदाहरणानि (EXAMPLES)

कंसश्च रावणश्च	- कंसरावणौ	-Raavana and Kamsa
सूर्यश्च चन्द्रमाश्च	- सूर्याचन्द्रमसौ	-The Sun and Moon
रामश्च कृष्णश्च	- रामकृष्णौ	-Sri Raama and Sri Krishna.

बहुपदेतरेतरयोगद्वन्द्वसमासः
(BAHUPADETARETARA-YOGA-DWANDWA SAMAASA)

श्लो ॥ वापीकूपतटाकानाम् महतां स्थापनादपि ।
धर्मार्थकाममोक्षाख्यास्सिद्ध्यन्ते नात्र संशयः ॥ 39

टीका - धर्म - Virtuosity अर्थ - worldly success काम - fulfilment of desires अपि - and also मोक्षाख्याः - salvation सिद्ध्यन्ते - are achieved स्थापनात् - through the establishment महताम् - of great वापीकूपतटाकानाम् - resevoirs, wells and tanks न - No संशयः - doubt अत्र - here.

<u>SUMMARY</u> : Man can achieve the four goals of human life, namely, virtuosity, worldly success, fulfilment of desires and salvation by way of constructing large reservoirs, wells and tanks for public utility. There is no doubt in it.

उदाहरणानि (EXAMPLES)

वापी च कूपश्च तटाकश्च - वापीकूपतटाकाः

Reservoirs, wells and tanks.

धर्मश्च अर्थश्च कामश्च मोक्षश्च - धर्मार्थकाममोक्षाः
Virtuosity, worldly success, fulfilment of desires and salvation.

घटश्च पटश्च कुड्यं च - घटपटकुड्यानि
A pot, a cloth and a wall.

<u>Note</u> : The number of द्विपदेतरेतरयोगद्वन्द्वसमासः depends on the number of the individual components. Similarly, the gender of बहुपदेतरेतरयोगद्वन्द्वसमासः depends on that of the last component.

द्विपदसमाहारद्वन्द्वसमासः
(DWIPADA-SAMAAHAARA DWANDWA SAMAASA)

श्लो ॥ शीतोष्णं सुखदुःखं वा सहन् यो वर्तते सदा ।
नियम्य वाक्त्वचं सम्यक्सहि योगीति कथ्यते ॥ 40

टीका - हि - In deed सः - he कथ्यते - is described इति - as योगी - the *Yogin* यः - who सदा - always वर्तते - conducts himself सहन् - enduring शीतोष्णम् -the dualities of cold and heat वा - or सुखदुःखम् - the dualities of pleasure and pain नियम्य - after controlling वाक् त्वचम् - speech and skin सम्यक् - well.

<u>SUMMARY</u> : The man who always endures the dualities of both heat and cold or pleasure and pain and exercises restaint over his speech and skin is called the real *Yogin* (ascetic).

उदाहरणानि (EXAMPLES)

शीतं च उष्णं च तयोः समाहारः - शीतोष्णम्
A conjunction of heat and cold.

सुखं च दुःखं च तयोः समाहारः - सुखदुःखम्
A conjunction of pleasure and pain.

वाक् च त्वक् च तयोः समाहारः - वाक्त्वचम्
A conjunction of speech and skin.

बहुपदसमाहारद्वन्द्वसमासः
(BAHUPADA-SAMAAHAARA DWANDWA SAMAASA)

श्लो ॥ ढक्कामृदङ्गपटहं यस्य दध्वान मन्दिरे ।
अश्वहस्तिरथं यस्य भाविकं तस्य भूभृतः ॥ 41

टीका - भाविकम् - Welfare तस्य - to that भूभृतः - king मन्दिरे - in the house यस्य - of whom ढक्कामृदङ्गपटहम्- a collection of various drums दध्वान - sounded च - and यस्य- to whom अश्वहस्तिरथम् - horses, elephants and chariots are.

SUMMARY : May welfare be unto the king who has a number of horses, elephants and chariots and in whose palace various drums always sound.

उदाहरणानि (EXAMPLES)

ढक्का च मृदङ्गश्च पटहश्च तेषां समाहारः - ढक्कामृदङ्गपटहम्

A collection of various drums.

अश्वाश्च हस्तिनश्च रथाश्च तेषां समाहारः - अश्वहस्तिरथम्
A collection of horses, elephants and chariots.

पाणिश्च पादश्च ग्रीवा च तेषां समाहारः - पाणिपादग्रीवम्
The total of hands, legs and throat.

अथ अलुक्समासः
(ALUK SAMAASA)

श्लो ॥ कण्ठेकालं स्मरन्नेव जनुषान्धो हृदि स्पृशन् ।
वाचोयुक्तिं वदन् जीवत्यन्तिकादागतम् प्रति ॥ 42

टीका - जनुषान्धः - A man born blind जीवति - lives स्मरन् - meditating on कण्ठेकालम् - Lord Siva who has black on his neck च - and वदन् - speaking हृदिस्पृशम् - heart-rending वाचोयुक्तिम् - eloquent speech अन्तिकादागतम् प्रति- to the one who came near.

SUMMARY : A man born blind chants Lord Siva's name and fervently begs the passers-by in heart-rending words.

उदाहरणानि (EXAMPLES)

कण्ठे कालो यस्य सः - कण्ठेकालः The one having black on His neck.
जमुषा अन्धः - जनुषान्धः Blind by birth

हृदि स्पृशतीति - हृदिस्पृक् - Touching on the heart
वाच: युक्ति: - वाचोयुक्ति: - Accumulating words
अन्तिकात आगत: - अन्तिकादागत: - The one who came near
पश्यतो हरतीति - पश्यतोहर: - The one who steals some thing in full view of another.
वने चरतीति - वनेचर: - The one roaming woods.

NOTE : *Aluk Samaasa* retains the suffixes attached to the first component as they are.

गतिसमास:
(GATI SAMAASA)

श्लो ॥ साक्षात्कृत्य हरिं सम्यगलंकृत्य पुरम् प्रभो ।
तिरस्कृत्य रिपून् पाहि पुरस्कृत्य द्विजान् भुवम्
43

टीका - प्रभो - O King ! पाहि - Protect भुवम्- the land साक्षात् कृत्य- after seeing face to face हरिम्- Lord Sri Maha Vishnu च - and तिर: कृत्य - after driving away रिपून् - the enemies च - and अलंकृत्य - after decorating पुरम् - the city सम्यक्- well च- and पुर:कृत्य- after honouring द्विजान्- Brahmins.

SUMMARY : Your Majesty ! Worship Lord Sri Maha Vishnu and see Him face to face, repulse the enemies, beautify the capital city, honour Brahmins and rule over the kingdom.

उदाहरणानि (EXAMPLES)

साक्षात् कृत्वा - साक्षात्कृत्य - After seeing face to face
अलं कृत्वा - अलंकृत्य - After making some thing nice
तिर: कृत्वा - तिरस्कृत्य - After driving back
पुर: कृत्वा - पुरस्कृत्य - After putting in the front
ऊरी कृत्वा - ऊरीकृत्य - After saying OK.

नित्यसमास:
(NITYA SAMAASA)

श्लो ॥ कुम्भकारस्तन्तुवायो लोहकारक एव च ।
श्रेणयोन्येपि संस्थाप्या:पाश्र्वे ग्रामस्य यत्नत: ॥
44

टीका - कुम्भकार: - A potter तन्तुवाय: - a weaver लोहकारक: - a blacksmoth च - and अपि - also अन्ये - other श्रेणय: - trades are संस्थाप्या: - to be established एव - only पाश्र्वे- by the side ग्रामस्य - of the village यत्नत: - with an effort.

SUMMARY : Professionals in different trades like potters, weavers and blacksmiths should effortfully be settled by the side of the village itself.

उदाहरणानि (EXAMPLES)

कुम्भं करोतीति - कुम्भकार: - The one who makes pots
तन्तुं वयतीति - तन्तुवाय: - The one who weaves threads
लोहं करोतीति - लोहकार: - The one who works on iron

असमर्थसमासः
(ASAMARTHA SAMAASA)

श्लो ॥ शालातुरीयेण महात्मना हि
सर्वे समर्था विहितास्समासाः ।
तेषूपयुक्ता विहितास्तथाऽस
मर्थं तथा ज्ञापकसिद्धमुच्मः ॥ 45

<u>टीका</u> - हि - In deed सर्वे - all समर्थाः - consistent समासाः - *Samaasas* विहिताः - were formulated महात्मना- by the great soul शालातुरीयेण - PaaNini तथा - In that manner उपयुक्ताः - the useful तेषु - among them विहिताः - were formulated तथा - Similarly उच्मः - we speak of असमर्थम् - the inconsistent *Samaasa* ज्ञापकसिद्धम् - as accessible to memory.

<u>SUMMARY:</u> The formulae of all logically consistent compounds *(Samartha Samaasas)* were in deed laid down by the great ancient grammarian Paanini. The most useful of them were sofar explained in this. There is also another category called *Asamartha Samaasas* (logically inconsistent compounds). Now, I am going to describe them to the best of my memory.

श्लो ॥ तनुमुद्धूळयन् मर्त्यश्शिवभागवतो यदि ।
अरिषड्वर्गतस्तस्य भयं नास्ति कदाचन ॥ 46

<u>टीका</u> - यदि - If मर्त्यः - man is शिवभागवतः - Lord Siva's devotee उद्धूळयन् - who smears ash तनुम् - on his body नास्ति कदाचन - there is never भयम् - fear तस्य - for him अरिषड्वर्गतः - from the six internal enemies.

<u>SUMMARY:</u> If man becomes Lord Siva's devotee and smears ash all over his body, he has no fear of the six internal enemies (lust, anger, infatuation, arrogance, greed and envy). He soars above them.

उदाहरणानि (EXAMPLES)

भगवति भक्तः	-	भागवतः	- A devotee
शिवे भागवतः	-	शिवभागवतः	- Siva's devotee
षण्णां वर्गः	-	षड्वर्गः	- A band of six
अरीणां षड्वर्गः	-	अरिषड्वर्गः	- A band of six enemies.
सूर्यं न पश्यन्तीति	-	असूर्यम्पश्याः	- The women who don't face sunshine

श्लो ॥ प्रायिकमेषां कथितम् प्राधान्यं चातिमालादौ ।
दन्तोष्ठे द्वित्रादौ नैतत्सूपप्रत्यादौ ॥ 47

<u>टीका</u> - प्राधान्यम् - Importance एषाम् - of these compounds कथितम् - was described प्रायिकम्- to be common अतिमालादौ -in compounds like *Atimaalah* दन्तोष्ठे- *Dantoshtam* च- and द्वित्रादौ- in compounds like *Dwitraani* एतत् - This is न -

not सूपप्रत्यादौ - in the compounds like *Soopaprati.*

SUMMARY: The same components which assume importance in deciding the meaning of the *Samaasa* in the compounds like *Atimaalah, Dantoshtam, Dwitraani* do in these *Asamartha Samaasas* too. This is unlike the important components in the *Samaasas* like *Soopaprati.*

अथ वृत्तयः
(DERIVATIVES)

श्लो ॥ कृत्तद्धितसनाद्यन्तधातुभ्यश्चैकशेषतः ।
समासादपि विद्वद्भि : कथिताः पञ्चवृत्तयः ॥
48

टीका - पञ्चवृत्तयः - Seven types of derivatives कथिताः - were described by विद्वद्भिः - scholars कृत् तद्धित सनाद्यन्त धातुभ्यः - by the names of *Krut, Taddhita, Sanaadyanta* च - and एकशेषतः - *Ekasesha* अपि - and also समासात् - *Samaasa.*

SUMMARY: Sanskrit scholars defined seven types of derivatives (*Vruttis*), namely *Krut, Taddhita,Sanaadyanta, Ekasesha* and *Samaasa.*

कृद्वृत्तिः
(THE KRUT DERIVATIVES)

श्लो ॥ भक्तानामपि मर्त्यानाममराणामथापि वा। 49
सम्पादयति या ज्ञानं तां वाचं प्रणमाम्यहम् ॥

टीका - अहम् - I प्रणमामि - bow down ताम् - to that वाचम् - Saraswati या - who सम्पादयति - grants ज्ञानम् - knowledge भक्तानाम् - to devotees अपि - and मर्त्यानाम् - to human beings अथवा - or अमराणाम् - gods.

SUMMARY: I bow down to Saraswati, the Goddess of knowledge, Who confers it upon all gods and hu mans as well as Her devotees.

उदाहरणानि (EXAMPLES)

भजन्त इति भक्ताः	-Those who worship God
म्रियन्त इति मर्त्याः	-Those who die
न म्रियन्त इति अमराः	-Those who do not die
ज्ञायते अनेनेति ज्ञानम्	-That by which it canbe known
उच्यत इति वाक्	-That which is pronounced.

तद्धितवृत्तिः
(THE TADDHITA DERIVATIVES)

श्लो ॥ मानुषानादितेयान् वा पीडयन्तो भुवि स्थिताः ।
ये दैतेयांस्तान्निहन्तुं जातो दाशरथिः स्वयम् ॥
50

टीका - दाशरथिः - Dasaratha's son स्वयम् - Himself जातः - was born निहन्तुम् - to kill तान् - those दैतेयान् - demons ये - who स्थिताः - remained भुवि - on the Earth पीडयन्तः - harassing मानुषान् - human beings वा - or आदितेयान् -gods.

SUMMARY: Lord Sri Maha Vishnu Himself was incarnated as King Dasaratha's son to exterminate the demons who were tormenting both humans and gods.

उदाहरणानि (EXAMPLES)

मनोरपत्यानि पुमांसः- मानुषाः -Manu's male children
अदितेरपत्यानि पुमांसः- आदितेयाः-Aditi's male progeny
दितेरपत्यानि पुमांसः- दैतेयाः -Diti's male offsprings
दशरथस्य अपत्यम् पुमान्-दाशरथिः-Dasarath's male child
पुलस्त्यस्य गोत्रापत्यम् पुमान्-पौलस्त्यः
Pulastya's descendant

सनाद्यन्तधातुवृत्तिः
(THE SANAADYANTA ROOT-DERIVATIVES)

श्लो ।। यःपास्पर्धीति वा लोकान् देवैर्वैरायते सदा ।
राक्षसस्य विनाशाय तस्य पुत्रीयतु प्रभुः ।।
51

टीका - प्रभुः - His Majesty पुत्रीयतु - may desire a son विनाशाय - for the extermination तस्य - of that राक्षसस्य - demon यः - who पास्पर्धीति - challenges लोकान् - people वा-or सदा - always वैरायते - conflicts देवैः - with gods.

SUMMARY: His Majesty can aspire for a son in order to eliminate the demon who is in constant conflict with gods and challenges people.

उदाहरणानि (EXAMPLES)

अतिशयेन स्पर्धते - पास्पर्धीति -Contends in excess
वैरमाचरति - वैरायते -Maintains enmity
पुत्रमात्मन इच्छतु - पुत्रीयतु -May he want a son

एकशेषवृत्तिः
(THE EKASESHA DERIVATIVES)

श्लो ।। सर्वेषामपि लोकानाम् पितरौ यौसनातनौ ।
विदितौ पालनाच्चित्ते तौ शिवौ सततं भजे
52

टीका - सततम् - Always भजे - I worship चित्ते - in my mind तौ - that शिवौ - couple of Siva and Paarvati सनातनौ - the eternal पितरौ- parents सर्वेषाम् अपि- of all लोकानाम्- worlds यौ - who विदितौ - are well-known पालनात् - by their protection.

SUMMARY: I always worship in my mind the Primevel Couple and the Eternal Universal Parents, Lord Siva and Paarvati who are known for their protection of the world.

उदाहरणानि (EXAMPLES)

माता च पिता च - पितरौ - Both parents
सनातनी च सनातनश्च - सनातनौ - Two eternal beings
विदिता च विदितश्च - विदितौ - Two famous ones
सा च स च - तौ - They (them) both
शिवा च शिवश्च - शिवौ - The two Sivas

समासवृत्तिः
(THE COMPOUND DERIVATIVES)

श्लो ॥ समासवृत्तिस्सर्वेषु समासेन निरूपिता ।
पदार्थस्याभिधानं हि वृत्तिरित्यभिधीयते ॥

53

<u>*टीका*</u> - सर्वेषु - Among all समासवृत्तिः - the compound type of derivatives निरूपिता - was demonstrated समासेन - with compounds अभिधानम् - The name पदार्थस्य - of the meaning हि - itself अभिधीयते - is called इति - as वृत्तिः - *Vrutti.*

<u>SUMMARY</u>: Of all these *Vruttis*, *Samaasa Vrutti* was demonstrated herein with examples. The very type to which the meaning of a derivative belongs is known as *Vrutti.*

उपसंहारः
(THE FINIS)

श्लो ॥ भो भो मात्सर्यमुत्सार्य वात्सल्यान्मत्कृतामिमाम् ।
पश्यन्तु विबुधास्सर्वे समासकुसुमावळिम् ॥

54

<u>*टीका*</u> - भो भो सर्वे - O All विबुधाः - scholars ! भवन्तः - You पश्यन्तु - may see वात्सल्यात् - with affection इमाम् - this समासकुसुमावळिम् - book called *Samaasa Kusumaavali* मत् कृताम् - which was made by me उत्सार्य - having given up मात्सर्यम् - envy.

<u>SUMMARY</u>: O Scholars ! Kindly abandon your envy and affectionately have a glance at my work, *Samaasa Kusumaavali. (Because बोद्धारो मत्सरग्रस्ता :)*

श्लो ॥ श्रीमध्यमन्दिरकुलाम्बुधिपूर्णचन्द्र
श्रीसर्वमङ्गळमनीषिकृता सलीलम् ।
एषा समासकुसुमावळिराब्जतारं
जीयात् कृपानिधिसदाशिवसम्प्रसादात् ॥

55

<u>*टीका*</u> - श्रीमध्यमन्दिरकुलाम्बुधिपूर्णचन्द्रश्रीसर्वमङ्गळमनीषिकृता - Being done by a scholar called Sri Sarvamangala who is like the full Moon that arose out of an ocean called the Nadiminti family सलीलम् - with ease एषा - this book समासकुसुमावळिः - *Samaasa Kusumaavali* (**meaning-** A garland of the flowers of *Samaasas*) जीयात् - should succeed आब्जतारम् - as long as the Moon and stars exist कृपानिधिसदाशिवसम्प्रसादात् - by the grace of Lord Siva who is the treasure of mercy.

<u>SUMMARY</u>: May this book, titled *Samaasa Kusumaavali* written by Sri Sarvamangala Pandita, last for ever by the grace of Lord Siva.

अकारादिश्लोकानुक्रमणिका